WITH THE SORROWING

F. W. PALMER

Ross L. Wilson

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ALAN F. HEARL
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WITH THE SORROWING

With the Sorrowing

A handbook of suggestions for the use of pastors, missionaries and other visitors in the homes of sorrow

Edited by
FREDERICK W. PALMER

"Comfort ye my people"

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The Minister and His Funerals

I CAME upon a remark recently to the effect that the tax on a preacher is greater for a funeral than for six sermons, and, quoting the same to a young minister, he seemed to sympathize with the remark. On the other hand a distinguished clergyman once astonished me by saying his practice was to make no preparation till he entered the carriage on his way to the funeral. Where, between these extremes, is the normal and reasonable? It seems as if a little handbook might be prepared which would indicate a scriptural and not burdensome manner of conducting that service, suggest lines of propriety and effectiveness and place at the minister's ready convenience the resources of God's word and some treasures of Christian poetry and prayer. This is the aim of "With the Sorrowing."

A few suggestions may be offered on this sacred but ever present subject. Funeral reform is discussed along various lines. Obviously, the shortening of the service from past excesses is in the interests of humaneness to waiting horses and drivers and to the feelings of the afflicted household, necessarily under prolonged tension. Under ordinary circumstances, fifteen or twenty minutes is enough.

A minister should conform to the taste and senti-

ment of the local community and the bereaved circle. Do not be rash with funeral innovations. Make no departure from standing usages without cordial approval of those concerned. This little work seeks to afford resources for variety, but never to the violation of propriety. Never make a fetich of novelty. Mourners with broken hearts do not want diversion or novelties but food for comfort. There is power in familiar words and forms. Better ultra-conservatism than idiosyncrasies. But there is opportunity for variation, ministering most beneficially to the appropriateness and helpfulness of the service, and saving the minister from the burden of monotony and from the "professional" tone. Judicious selections of Scripture and other material give a sense of freshness and inspire true feeling and sincerity in manner and message.

Tact, delicacy, charitableness, reserve, dignity should strictly characterize whatever personal reference is made. Preaching a sermon on such occasions is largely a thing of the past. If an address is made, it may best be a brief sympathetic exposition of some comforting and instructive word of Scripture. The custom of a record of the events of the deceased one's life which prevails in some quarters, if practiced, should be guarded from length and from eulogy. Over and over the testimony of preachers of sense and of the general public is against complimentary comments on the departed.

A point ever to be held in mind by the minister is friendly and pastoral sympathy. Let the service voice

that always, though not to be effusive or tearful. Do not show weakness. All should be so ordered as to check and calm lamentations and excess of grief. To harrow feelings needlessly is barbarous. While music is not always wisely employed, reading a hymn or other Christian poem has much to commend it. A convenient collection of such verse will be appreciated by ministers and the within pages devoted to this object "The Golden Harp" contain numerous little known choice pieces beside gleanings from the hymnals and classic poetry.

It is justly regarded as treason to the trust which the bereaved have reposed in me, if I seize the presence of irreligious or non-church-going neighbours as a chance to "improve the occasion," by pointedly preaching at them, and such hearers will resent what seems taking an unfair advantage; but Scripture is still the Sword of the Spirit, and wisely chosen and feelingly read, can be blessed where no aim at them is perceived or indeed intended. Many think that exclusion of all spoken words of sympathy and interpretation is to surrender a pastoral opportunity. Let Scripture's solemn voice ever take precedence, but not out of place is a brief message, warm, kind, not eulogistic, though perhaps tenderly mentioning some dear and admirable trait. Specially, it will sometimes be our privilege to leave in the stricken home a particular thought, scriptural, sympathetic, appropriate, which will be an abiding memory forever voicing a divine lesson. It is believed the present work offers useful hints for such in its department,—"Leaves from the

Tree of Healing." Of course, everything should be solemn, as being in the presence of death and sorrow; but cheerfulness can be joined with dignity and reverence. The message of the scene proclaims itself. Let all the service be a noble utterance of eternity, truth and comfort.

At the grave, our part will be brief. If the form of committal includes the casting of earth on the casket, it is a seemly custom to be provided with dry sand, of which the minister may have a convenient vial.

Funerals open doors into unchurched homes, and, followed by friendly calls, a minister thereby extends his sphere of influence and wins accessions to the Kingdom. Hearts are unlocked by sorrow's key, and the faithful, enterprising pastor will not forget these opportunities. Neither in any case should we fail to prove our interest by calls and other attentions in the after days of loneliness. A friend of mine systematically writes a letter of sympathy a few days after the funeral. Enclose if you will a copy of some choice poem that breathes human feeling and religious hopes. So also a brief note sent on the anniversary of a loss will sometimes be a power. It is the rule of a beloved and notably successful pastor, on the funeral day after the sad return, choosing an hour when guests would be gone and the family probably alone, to call and sit awhile in friendly fellowship. Scarcely could there be a kindness more winning than that.

And what the minister may do, the church should do. Humble members of the flock, such as have few acquaintances, and people of no church connection—

these all are opportunities for exhibiting a spirit of brotherhood. The hour and place of trouble is where the love and activity of the professed Christian should be beyond doubt. Lodges and fraternities put churches to shame in this. Perhaps you have been at funerals where there would be present fifty lodge comrades, and less than ten church comrades. Nothing in pastoral work counts for much more than fostering warm-hearted comradeship among believers. Stir your church to neighbourliness in times of affliction.

F. W. P.

Auburn, N. Y.

THE MESSAGE OF THE HOUR

Being familiar Scripture from which appropriate opening sentences may be chosen.

THE CHRISTIAN HOPE

I AM the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. —*John 11: 25, 26.*

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. —*1 Thess. 4: 13, 14.*

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. —*John 14: 1–3.*

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. —*Rev. 14: 13.*

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. —*Rev. 21: 4.*

ADMONITIONS

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

Behold, thou hast made my days as a hand-breadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity.

—*Psalm 39 : 4, 5.*

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

So teach us to number our days, that we may apply our hearts unto wisdom. —*Psalm 90 : 10, 12.*

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also. —*Matt. 6 : 19–21.*

Let your loins be girded about, and your lights burning;

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Blessed are those servants, whom the lord when he cometh shall find watching. —*Luke 12 : 35–37.*

DIVINE COMFORT

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

—*Psalm 27 : 1, 14.*

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber. —*Psalm 121 : 1–3.*

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

O Lord of hosts, blessed is the man that trusteth in thee. —*Psalm 84 : 11, 12.*

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. —*Heb. 4 : 15, 16.*

AFFLICTION'S VOICE

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him :

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Now no chastening for the present seemeth to be joyous, but grievous : nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

—*Heb. 12 : 5, 6, 11.*

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ;

While we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal. —*2 Cor. 4 : 17, 18.*

For a small moment have I forsaken thee ; but with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment ; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

For the mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

—*Isaiah 54 : 7, 8, 10.*

PERSONAL

Selections by which some circumstance of the sorrow or some dear trait of the beloved dead may be fittingly voiced.

ONE OF GOD'S PILGRIMS

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

For he looked for a city which hath foundations, whose builder and maker is God.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

For they that say such things declare plainly that they seek a country.

And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

—*Heb. 11: 8–10, 13–16.*

HE LOVED THE CHURCH

How amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

Blessed are they that dwell in thy house: they will be still praising thee. Selah.

Blessed is the man whose strength is in thee; in whose heart are the ways of them.

Who passing through the valley of Baca make it a well; the rain also filleth the pools.

They go from strength to strength, every one of them in Zion appeareth before God.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

Behold, O God our shield, and look upon the face of thine anointed.

For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

O Lord of hosts, blessed is the man that trusteth in thee. —*Psalm 84.*

THE ELEVENTH HOUR

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

But the other answering rebuked him, saying, Dost

not thou fear God, seeing thou art in the same condemnation?

And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

—*Luke 23 : 39–43.*

INASMUCH

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. —*Matt. 25 : 34–40.*

THE PRODIGAL RETURNED

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned

against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

And bring hither the fatted calf, and kill it; and let us eat, and be merry:

For this my son was dead, and is alive again; he was lost, and is found. —*Luke 15 : 10–24.*

SHE SAT AT JESUS' FEET

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. —*Luke 10 : 38–42.*

THE KING'S DAUGHTER

Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

So shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him.

And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour.

The King's daughter is all glorious within: her clothing is of wrought gold.

She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

—*Psalm 45; 9–15.*

SHE HATH DONE WHAT SHE COULD

And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

She hath done what she could: she is come aforehand to anoint my body to the burying.

Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. —*Mark 14 : 3–9.*

A SAILOR'S LIFE

They that go down to the sea in ships, that do business in great waters;

These see the works of the Lord, and his wonders in the deep.

For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

He maketh the storm a calm, so that the waves thereof are still.

Then are they glad because they be quiet; so he bringeth them unto their desired haven.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! —*Psalms 107 : 23–26, 28–31.*

DORCAS OF BLESSED MEMORY

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas : this woman was full of good works and almsdeeds which she did.

And it came to pass in those days, that she was sick, and died : whom when they had washed, they laid her in an upper chamber.

And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

Then Peter arose and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

But Peter put them all forth, and kneeled down, and prayed ; and turning him to the body said, Tabitha, arise. And she opened her eyes : and when she saw Peter, she sat up.

And he gave her his hand, and lifted her up ; and when he had called the saints and widows, he presented her alive. —*Acts 9 : 36–41.*

THE SLEEPING MAIDEN

And, behold, there cometh one of the rulers of the synagogue, Jairus by name ; and when he saw him, he fell at his feet,

And besought him greatly, saying, My little

daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

And Jesus went with him; and much people followed him, and thronged him.

While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further?

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel (I say unto thee), arise.

And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

—*Mark 5: 22–24, 35, 36, 38–42.*

A GOOD WOMAN

Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

She seeketh wool, and flax, and worketh willingly with her hands.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands; and let her own works praise her in the gates.—*Prov. 31. Selections.*

OUT OF GREAT TRIBULATIONS

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. —*Rev. 7: 9, 10, 13–17.*

LITTLE CHILDREN

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

And Jesus called a little child unto him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

For the Son of man is come to save that which was lost.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

—*Matt. 18 : 1–3, 10, 11, 14.*

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, put his hands upon them, and blessed them. —*Mark 10 : 13–16.*

I SHALL GO TO HIM

And the Lord struck the child that Uriah's wife bare unto David, and it was very sick.

David therefore besought God for the child; and

David fasted, and went in, and lay all night upon the earth.

And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto the servants, Is the child dead? And they said, He is dead.

Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.

And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?

But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. —*2 Sam. 12: 15-23.*

REMEMBER IN THY YOUTH

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain :

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low ;

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners go about the streets :

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it.

Let us hear the conclusion of the whole matter ; Fear God, and keep his commandments : for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. *Eccles. 12 : 1–7, 13, 14.*

GENERAL SELECTIONS

Being the connected passages that voice the Scripture's blessed teachings on death and sorrow.

QUESTIONS IN THE FACE OF DEATH

MAN that is born of a woman is of few days, and full of trouble.

He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

And dost thou open thine eyes upon such a one, and bringest me into judgment with thee?

Who can bring a clean thing out of an unclean? not one.

Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;

Turn from him, that he may rest, till he shall accomplish, as a hireling, his day.

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

Though the root thereof wax old in the earth, and the stock thereof die in the ground;

Yet through the scent of water it will bud, and bring forth boughs like a plant.

But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

As the waters fail from the sea, and the flood decayeth and drieth up;

So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

Oh that thou wouldest hide me in the grave, that

thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

—*Job 14: 1–15.*

LIFE A HANDBREADTH

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity.

Surely every man walketh in a vain shew: surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them.

And now, Lord, what wait I for? my hope is in thee.

Deliver me from all my transgressions: make me not the reproach of the foolish.

I was dumb, I opened not my mouth; because thou didst it.

Remove thy stroke away from me: I am consumed by the blow of thine hand.

When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity.

Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a

stranger with thee, and a sojourner, as all my fathers were.

O spare me, that I may recover strength, before I go hence, and be no more. —*Psalm 39 : 4–13.*

INSEPARABLE

Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

Even as it is written, For thy sake we are killed all the day long; we were accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. —*Romans 8 : 35–39.*

MEDITATIONS ON LIFE

Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? and let it repent thee concerning thy servants.

Oh, satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

—*Psalm 90.*

WAIT ON THE LORD: BE OF GOOD COURAGE

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me, then the Lord will take me up.

Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

—*Psalm 27. Selections.*

GOING TO THE LONG HOME

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Let us hear the conclusion of the whole matter; Fear God, and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. —*Eccles. 12 : 1-7, 13, 14.*

THE GOOD MAN'S CONFIDENCE IN TRIAL

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

And there was a day, when his sons and his daughters were eating and drinking wine in their eldest brother's house:

And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them;

And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

And behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. —*Job 1 : 1, 13–21.*

GOD'S CARE FOR THE DISHEARTENED

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.

And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?

And he said, I have been very jealous for the Lord

God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. —*1 Kings 19: 4–13.*

LOVING CHASTISEMENT

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. —*Hebrews 12 : 5–11.*

SONS OF GOD

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

—*Psalm 8 : 3–6.*

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. —*1 John 3 : 1, 2.*

THE FADELESS INHERITANCE

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. —*1 Peter 1 : 3–8.*

WATCH

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

But as the days of Noe were, so shall also the coming of the Son of man be.

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

And knew not until the flood came, and took them

all away; so shall also the coming of the Son of man be.

Then shall two be in the field; the one shall be taken, and the other left.

Two women shall be grinding at the mill; the one shall be taken, and the other left.

Watch therefore; for ye know not what hour your Lord doth come. —*Matt. 24 : 36–42.*

THE WISE VIRGINS

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came;

and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

—*Matt. 25 : 1–13.*

THE MERCY OF THE LORD

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide: neither will he keep his anger forever.

He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to

everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

— *Psalm 103 : 8–18.*

THAT DEAR SPOT

And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.

And the children of Heth answered Abraham, saying unto him,

Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

— *Genesis 23 : 2–7, 17–20.*

THE RESURRECTION AND THE LIFE

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus.

When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?

She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

As soon as she heard that, she arose quickly, and came unto him.

Now Jesus was not yet come into the town, but was in that place where Martha met him.

The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

And said, Where have ye laid him? They say unto him, Lord, come and see.

Jesus wept.

Then said the Jews, Behold how he loved him!

And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Jesus therefore again groaning in himself cometh to the grave.

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

—*John 11. Selections.*

THE SON OF GOD'S FAREWELL CONSOLATIONS

Let not your heart be troubled; ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.

Thomas said unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

I will not leave you comfortless; I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

At that day ye shall know that I am in my Father, and ye in me, and I in you.

These things have I spoken unto you being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

—*John 14. Selections.*

THE GOSPEL OF THE RESURRECTION

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

And that he was buried, and that he rose again the third day according to the Scriptures:

And that he was seen of Cephas, then of the twelve:

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also, as of one born out of due time.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

Therefore whether it were I or they, so we preach, and so ye believed.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the first-fruits of them that slept.

—*1 Cor. 15 : 1–20.*

THE LAST ENEMY DESTROYED

But now is Christ risen from the dead and become the first-fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death.

For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?

And why stand we in jeopardy every hour?

I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink; for to-morrow we die.

Be not deceived; evil communications corrupt good manners.

Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame. —*1 Cor. 15 : 20–34.*

WITH WHAT BODY DO THEY COME?

But some man will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die:

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

But God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man is of the earth, earthy: the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

—1 Cor. 15 : 35–49.

VICTORY

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. *—1 Cor. 15 : 50–58.*

THE RESURRECTION TRUMPET

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore, comfort one another with these words.

—*1 Thess. 4: 13–18.*

ETERNAL TABERNACLES

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

If so be that being clothed we shall not be found naked.

For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but

clothed upon, that mortality might be swallowed up of life.

Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

(For we walk by faith, not by sight:)

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Wherefore we labour, that, whether present or absent, we may be accepted of him.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. —*2 Cor. 5: 1–10.*

VISIONS OF THE FUTURE

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever. —*Rev. 22 : 1–5.*

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. —*Rev. 21 : 4.*

WITH THE TROUBLED HEART

Familiar and precious messages of Scripture for use in the sick-room or with inquirers for the Way of Life.

THE WAY OF LIFE PLAINLY SHOWN

COME now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. —*Isa. 1 : 18.*

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

—*1 Tim. 1 : 15.*

The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

—*Rom. 6 : 23.*

Him that cometh unto me I will in no wise cast out.

—*John 6 : 37.*

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

—*John 3 : 16, 17.*

Come unto me, all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am weak and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

—*Matt. 11 : 28–30.*

If we say we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is

faithful and just to forgive us our sins and to cleanse us from all unrighteousness. —*1 John 1 : 8, 9.*

Ho, every one that thirsteth, come ye, to the waters, and he that hath no money; come ye buy and eat: yea come, buy wine and milk, without money and without price. —*Isa. 55 : 1.*

Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. —*Heb. 7 : 25.*

I acknowledged my sin unto thee, and my iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. —*Psalm 32 : 5.*

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. —*Rev. 22 : 17.*

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. —*Isa. 55 : 7.*

THE REFUGE FOR EVERY TRIAL

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. —*Ps. 55 : 22.*

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength (*mg.* rock of ages).—*Is. 26 : 3, 4.*

If ye then, being evil, know how to give good gifts unto your children; how much more shall your Father which is in heaven give good things to them that ask him. —*Matt. 7 : 11.*

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. —*Heb. 4 : 15, 16.*

They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. —*Dan. 12 : 3.*

And let us not be weary in well doing; for in due season we shall reap, if we faint not. —*Gal. 6 : 9.*

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. —*James 1 : 12.*

For his anger endureth but a moment; in his favour is life; weeping may endure for a night, but joy cometh in the morning. —*Ps. 30 : 5.*

They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. —*Ps. 126 : 5, 6.*

For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.—*Isa. 54 : 10.*

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

—*2 Cor. 5 : 1.*

All thy waves and the billows are gone over me. Yet the Lord will command his loving kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

—*Ps. 42 : 7, 8.*

Be thou faithful unto death, and I will give thee a crown of life. —*Rev. 2 : 10.*

BE NOT ANXIOUS

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven,

shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

—*Matt. 6 : 25–34.*

THE STEPS OF A GOOD MAN

The steps of a good man are ordered by the Lord: and he delighteth in his way.

Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

He is ever merciful, and lendeth; and his seed is blessed.

Depart from evil, and do good; and dwell forevermore.

—*Ps. 37 : 23–27.*

HE GIVETH POWER

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

He giveth power to the faint; and to them that have no might he increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fall:

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. —*Isa. 40 : 27–31.*

THE PENITENT

Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips; and my mouth shall shew forth thy praise.

For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

—*Ps. 51: 1–17.*

HE DIED FOR US

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

By whom also we have access by faith into this

grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also; knowing that tribulation worketh patience;

And patience, experience; and experience, hope:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by his blood, we shall be saved from wrath through him.

—*Rom. 5 : 1–9.*

AN ATONING SAVIOUR

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. —*Isa. 53 : 3–6.*

WAIT ON THE LORD

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me, then the Lord will take me up.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

—*Psalm 27. Selections.*

ALL THINGS FOR GOOD THROUGH CHRIST

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

For whom he did foreknow, he also did predestinate

to be conformed to the image of his Son, that he might be the first-born among many brethren.

Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us?

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Who shall lay anything to the charge of God's elect? It is God that justifieth.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. —*Rom. 8 : 28–39.*

IN THE SAFE AND SECRET PLACE

He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord which is my refuge, even the Most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will

I deliver him: I will set him on high, because he hath known my name.

He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

With long life will I satisfy him, and shew him my salvation. —*Psalm 91.*

FORGET ME NOT

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul; and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies. —*Psalm 103: 1–4.*

MY GRACE SUFFICIENT

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

For this thing I besought the Lord thrice, that it might depart from me.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. —*2 Cor. 12:7–10.*

MY SHEPHERD

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever. —*Psalm 23.*

NO CONDEMNATION

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the

likeness of sinful flesh, and for sin, condemned sin in the flesh:

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

For to be carnally minded is death; but to be spiritually minded is life and peace.

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

So then they that are in the flesh cannot please God.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. —*Rom. 8: 1–13.*

SUFFERING IN HOPE

For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now.

And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, then do we with patience wait for it.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

—*Rom. 8 : 14–27.*

TROUBLED BUT NOT IN DESPAIR

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

Persecuted, but not forsaken; cast down, but not destroyed;

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

—*2 Cor. 4 : 7–11.*

GOD IS OUR STRENGTH

God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. —*Ps. 46 : 1–4.*

ENCOURAGEMENTS TO PRAY

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

Give us day by day our daily bread.

And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

For a friend of mine in his journey is come to me, and I have nothing to set before him?

And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? —*Luke 11 : 1–13.*

PEACE I LEAVE WITH YOU

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

At that day ye shall know that I am in my Father, and ye in me, and I in you.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

—*John 14: 18–27.*

THE GOOD SHEPHERD

I am the good shepherd: the good shepherd giveth his life for the sheep.

But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming,

and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is a hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

—John 10 : 11–16.

FOREVER SAFE

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. *—John 10 : 27–29.*

GONE TO PREPARE A PLACE

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. —*John 14 : 1–17.*

WHEREFORE WE FAINT NOT

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. —*2 Cor. 4 : 16–18.*

Additional passages will be found in the departments of Personal and General selections, *e. g.*, A Father's Chastisement, p. 47. The Prodigal, p. 26. For those near their departure the following Scripture is commended to be read: Rev. 22 : 1–5, p. 63; 2 Cor. 5 : 1–10, p. 26; Rev. 7 : 13–17, p. 33; John 14 : 1–3, p. 17; Rom. 8 : 38, 39, p. 41; Psalm 23 : 1–4, p. 79.

Some most comforting poems and hymns for the sick room will be found in the later pages of this book.

THE BURIAL SERVICE

With Forms of Prayer and of Committal

The design of this book is to furnish desired material for enriching funeral services rather than to offer a particular form. Any preferred order can be readily inserted. It will be a convenience to not a few to have herewith that followed by the Protestant Episcopal church, which we print with grateful appreciation of its venerable beauty and use.

The Burial Service

An Order of Service, for one with no preference of his own, might be outlined as follows:

Opening Sentences (as from Message of the Hour).
Reading of a Hymn, or Singing.
Scripture { A. Personal selection.
B. General selections. }
Prayer.
Remarks, if any.
A Christian Hymn or Poem, or Singing.
A brief Prayer, closing with "Our Father."
The Apostolic Benediction.

At the Grave:

A few verses may be read, if desired, while the casket is being lowered.

A brief Prayer recited or read.
The Committal.
Benediction. —*Heb. 13 : 20, 21.*

FROM THE SERVICE OF THE PROTESTANT EPISCOPAL CHURCH

The Minister, meeting the Corpse and going before it, shall say,

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. —*John 11 : 25, 26.*

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another.

—*Job 19 : 25, 26, 27.*

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. —*1 Tim. 6 : 7 ; Job 1 : 21.*

Then shall be said or sung one or both of the following selections taken from the 39th and 90th Psalms.

Lord, let me know mine end, and the number of my days ; that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long, and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? Truly my hope is even in thee.

Deliver me from all mine offences; and make me not a rebuke unto the foolish.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling; hold not thy peace at my tears;

For I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength, before I go hence, and be no more seen.

Lord, thou hast been our refuge, from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

Thou turnest man to destruction; again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday; seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as a sleep; and fade away suddenly like the grass.

In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure; and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee; and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

O teach us to number our days, that we may apply our hearts unto wisdom.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then shall follow the Lesson taken from the 15th chapter of the first Epistle of St. Paul to the Corinthians.

(*The scripture, verses 20–58 will be found on pp. 58–61 of this book.*)

When they come to the Grave, while the Corpse is made ready to be laid into the earth, shall be sung or said,

Man, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is

cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal; suffer us not, at our last hour, for any pains of death, to fall from thee.

Then, while the earth shall be cast upon the body by some standing by, the Minister shall say,

Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

Then shall be said, or sung,

I heard a voice from heaven, saying unto me, Write, From henceforth, blessed are the dead who die in the Lord: even so, saith the Spirit, for they rest from their labours. —*Rev. 14: 13.*

Then the Minister shall say,

Lord, have mercy upon us.
Christ have mercy upon us.
Lord, have mercy upon us.

Our Father, etc.

Then the Minister shall say one or both of the following Prayers, at his discretion.

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give Thee hearty thanks for the good examples of all those Thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech Thee, that we, with all those who are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whoso-

ever believeth, shall live, though he die; and whosoever liveth, and believeth in Him, shall not die eternally; who also hath taught us, by His holy Apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in Him; we humbly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in Him; and that, at the general Resurrection in the last day, we may be found acceptable in Thy sight; and receive that blessing which Thy well-beloved Son shall then pronounce to all who love and fear Thee, saying, Come, ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech Thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

PRAYER FOR BEREAVED FRIENDS

Almighty and most merciful God, the consolation of the sorrowful and the support of the weary, who dost not willingly grieve or afflict the children of men; look down in tender love and pity, we beseech Thee, upon Thy servants, this bereaved household, whose joy is turned into mourning; and according to the multitude of Thy mercies be pleased to uphold, strengthen and comfort them, that they may not faint under Thy Fatherly chastening, but find in Thee their strength and refuge; through Jesus Christ our Lord. Amen. —*Liturgy of Reformed (Dutch) Church.*

A PRAYER

O Almighty and most merciful Father who hast so loved the world as to give Thine only begotten Son, that whosoever believeth in Him should not perish but have everlasting life, help us so heartily to trust Thy gracious promises with a true and unfeigned repentance for all our sins, that we may obtain Thy mercy both now and in the day of judgment, through Jesus Christ, our Lord. Amen.

Professor S. M. Hopkins' Liturgy.

A PRAYER

O God, whose days are without end, and whose mercies cannot be numbered; make us, we beseech Thee, deeply sensible of the shortness and uncertainty

of human life; and let Thy Holy Spirit lead us through this vale of misery in holiness and righteousness all the days of our lives; that when we shall have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Christian Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favour with Thee, our God, and in perfect charity with the world; all which we ask through Jesus Christ our Lord. Amen.

—*Liturgy of Reformed Church.*

PRAYER AT FUNERAL OF A CHILD

O most compassionate and loving Saviour, who, when on earth didst gather the little children into Thine arms and put Thy holy hands upon them and bless them, we commit to Thee this little child which our Heavenly Father hath now taken away. Be Thou the tender Shepherd of this lamb. Carry it in Thy bosom into the green pastures and beside the still waters of Thy paradise among the happy company of the glorified children, and at the last day restore it to these yearning hearts, when the mystery of Thy providence shall be unveiled from all faces. Hear us, O God, for Jesus' our dear Redeemer's sake, to whom, with Thee O Father, and the ever blessed Spirit, the Comforter, be all praise and glory, world without end. Amen. —*Professor S. M. Hopkins' Liturgy.*

PRAYER AT THE GRAVE

Almighty God, who by the death of Thy Son, Jesus Christ, hast destroyed death; by His rest in the tomb hast sanctified the graves of the saints; and by His glorious resurrection hast brought life and immortality to light, so that all who die in Him abide in hope (as to their bodies) and in joy (as to their souls); receive, we beseech Thee, our unfeigned thanks for that victory over death and the grave which He has obtained for us and for all who sleep in Him; and keep us who are still in the body in everlasting fellowship with all that wait for Thee on earth and with all that are around Thee in heaven, in union with Him who is the Resurrection and the Life; who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

—*Liturgy of German Reformed Church.*

PRAYER AT THE GRAVE BEFORE BENEDICTION

Almighty God, our Heavenly Father, who in Thy perfect wisdom and mercy, hast ended for Thy servants departed, the voyage of this troublous life; grant we beseech Thee, that we who are still to continue our course amidst earthly dangers, temptations and troubles, may evermore be protected by Thy mercy, and finally come to the haven of eternal salvation; through Jesus Christ our Lord. Amen.

—*Liturgy of Reformed Church.*

A COMMITTAL

We commend into Thy hands of mercy, most merciful Father, the soul of this our *brother* departed. And *his* body we commit to the earth, beseeching Thine infinite goodness to give us grace to live in Thy fear and love, and to die in Thy favour; that, when the judgment shall come which Thou hast committed to Thy well beloved Son, both this our *brother* and we, may be found acceptable in Thy sight and receive that blessing which Thy well beloved Son shall then pronounce to all who love and fear Thee, saying; Come ye blessed children of My Father, receive the kingdom prepared for you from beginning of the world. Grant this, we beseech Thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

—*From old form of Prayer Book, 1549.*

A COMMITTAL

With resignation to the holy will of God and in humble reliance on His grace for strength to bear our sorrow, we commit this beloved form to its last resting place (earth. to earth, ashes to ashes, dust to dust). Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it. The night cometh in which no man can work, therefore, we will do with our might what our hands find to do. Making us patient in tribulation, teach us that we may rejoice in the hope set before us in our Lord and Saviour, Jesus Christ, who brought life and immor

tality to light; and grant that we ourselves, together with the blessed dead, may rest in expectation of the resurrection and the life to come. Through Jesus Christ our Lord. Amen.

BENEDICTIONS

The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee and give thee peace. —*Numbers 6 : 24–26.*

The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen. —*2 Cor. 13 : 14.*

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen. *Hebrews 13 : 20, 21.*

LEAVES FROM THE TREE OF HEALING

I. Thoughts on death
II. Counsels to the bereaved
III. Memorabilia
IV. Immortality—Christ—Heaven

I

THOUGHTS ON DEATH

Fruitful only through death.—*John 12 : 24.*
He had served his generation.—*Acts 13 : 36.*
Fallen asleep.—*1 Cor. 15 : 6.*
We shall all be changed.—*1 Cor. 15 : 51.*
Mortals put on immortality.—*1 Cor. 15 : 53.*
To die is gain.—*Phil. 1 : 21.*
Delivered from fear of death.—*Heb. 2 : 15.*
Appointed unto all men.—*Heb. 9 : 27.*
Shall seek death.—*Rev. 9 : 6.*
No more death.—*Rev. 21 : 4.*
Probation ended.—*Rev. 22 : 12.*
Be ye also ready.—*Luke 12 : 40.*
Unto dust thou shalt return.—*Gen. 3 : 19.*
Gathered unto his people.—*Gen. 49 : 33.*
Translated.—*Heb. 11 : 5.*
The death of the righteous.—*Num. 23 : 10.*
Their latter end.—*Deut. 32 : 29.*
The way of all the earth.—*1 Kings 2 : 2.*
Set thy house in order.—*2 Kings 20 : 1.*
Thou sayest return.—*Ps. 90 : 3.*
The wicked cease from troubling.—*Job 3 : 17.*

The long home.—*Eccles. 12 : 5.*
My change cometh.—*Job 14 : 14.*
Were they sinners above all ?—*Luke 13 : 4.*
The land of shadow.—*Job 10 : 21.*
One and another.—*Job 21 : 23–25.*
Remember how short thy time.—*Ps. 89 : 47.*
Unfolded wings.—*Ps. 90 : 10.*
Precious the saint's death.—*Ps. 116 : 15.*
Whence no traveller returns.—*Job 16 : 22.*
The house appointed for all.—*Job 30 : 23.*
What man shall not see death.—*Ps. 89 : 48.*
Silence.—*Ps. 115 : 17.*
He giveth his beloved sleep.—*Ps. 127 : 2.*
The meeting-place.—*Prov. 22 : 2.*
What a day may bring.—*Prov. 27 : 1.*
But a step.—*1 Sam. 20 : 3.*
A time to die.—*Eccles. 3 : 2.*
The spirit that goeth upward.—*Eccles. 3 : 21.*
Deathday better than birthday.—*Eccles. 7 : 1.*
To-morrow we die.—*Isa. 22 : 13.*
Death swallowed up in victory.—*Isa. 25 : 8.*
Losing life for his sake.—*Matt. 10 : 39.*
Not dead but sleeping.—*Mark 5 : 39.*
None master of death.—*Eccles. 8 : 8.*
Thy dead shall live.—*Isa. 26 : 19.*
Whatsoever thy hand findeth.—*Eccles. 9 : 10.*

Remember now.—*Eccles. 12 : 1.*

Dust to dust: spirit to God.—*Eccles. 12 : 7.*

Death the robber.—*Jer. 9 : 21.*

Why will ye die.—*Ezek. 33 : 11.*

Ransomed from the grave.—*Hosea 13 : 14.*

The measure of my days.—*Ps. 39 : 4.*

The bridegroom has come.—*Matt. 25 : 6.*

O death!—*1 Cor. 15 : 55.*

The sentence of death.—*2 Cor. 1 : 9.*

Though the outward perish.—*2 Cor. 4 : 16.*

The way whose end is death.—*Prov. 14 : 12.*

Vanity of vanities.—*Eccles. 1 : 2.*

A handbreadth.—*Ps. 39 : 5.*

Life's vain show.—*Ps. 39 : 6.*

Taken from evil to come.—*Isa. 57 : 1.*

Labour and sorrow.—*Ps. 90 ; 8.*

Length of days.—*Prov. 3 : 2.*

I have finished my course.—*2 Tim. 4 : 7.*

Gone in peace.—*2 Chron. 34 : 28.*

An appointed time.—*Job 7 : 1.*

Shall he live again?—*Job 14 : 14.*

After this the judgment.—*Heb. 9 : 27.*

II

COUNSELS TO THE BEREAVED

He bringeth to the grave.—*1 Sam. 2 : 6.*

It is the Lord.—*1 Sam. 3 : 18.*

The Lord gave: The Lord hath taken.—*Job 1 : 21.*

The Lord delivereth him.—*Ps. 34 : 19.*

Have faith in God.—*Mark 11 : 22*

Fear not therefore.—*Luke 12 : 7.*

He doth not willingly grieve.—*Lam. 3 : 33.*

He knoweth.—*Nahum 1 : 7.*

Thou knowest not now.—*John 13 : 7.*

Shall not God do right.—*Gen. 18 : 25.*

Not my will but thine.—*Matt. 26 : 39.*

The will of the Lord be done.—*Acts 21 : 14.*

Dumb because thou didst it.—*Ps. 39 : 9.*

Shadows.—*Jer. 6 : 4.*

Refrain from weeping.—*Jer. 31 : 16.*

Unhurt in the fires.—*Dan. 3 : 25.*

He bare our sicknesses.—*Matt. 8 : 17.*

Jesus said unto her, weep not.—*Luke 7 : 13.*

Our friend sleepeth.—*John 11 : 11.*

Jesus wept.—*John 11 : 35.*

The house of mourning.—*Eccles. 7 : 2.*

Sadness maketh better.—*Eccles. 7 : 3.*
A refuge from the storm.—*Isa. 25 : 4.*
The Rock of Ages.—*Isa. 26 : 4 (mar.).*
They that wait on the Lord.—*Isa. 40 : 31.*
Chosen in the furnace.—*Isa. 48 : 10.*
Comforted.—*Ps. 23 : 4.*
Many afflictions, but.—*Ps. 34 : 19.*
Our guide even unto death.—*Ps. 48 : 14.*
Call upon me in trouble.—*Ps. 50 : 15.*
Our dwelling place.—*Ps. 90 : 1.*
Blest memory of the just.—*Prov. 10 : 7.*
A good man's inheritance.—*Prov. 13 : 22.*
He being dead yet speaketh.—*Heb. 11 : 4.*
Go and tell Jesus.—*Matt. 14 : 12.*
As thy days so thy strength.—*Deut. 33 : 25.*
Love tested by bereavement.—*Gen. 22 : 12.*
I shall go to him.—*2 Sam. 12 : 23.*
With thee in trouble.—*Ps. 91 : 15.*
Whom have I but thee.—*Ps. 73 : 25, 26.*
Whom the Lord loveth.—*Heb. 12 : 6.*
I will never leave thee.—*Heb. 13 : 5.*
Precious promises.—*2 Peter 1 : 4.*
The leaves of the tree.—*Rev. 22 : 2.*
Shall wipe away all tears.—*Rev. 21 : 4.*
Godly sorrow.—*2 Cor. 7 : 10.*
Joy cometh in the morning.—*Ps. 30 : 5.*

Able to comfort others.—*2 Cor. 1 : 4.*
My grace is sufficient.—*2 Cor. 12 : 9.*
Be not troubled.—*John 14 : 1.*
Weep with them that weep.—*Rom. 12 : 15.*
Thanks be unto God.—*1 Cor. 15 : 57.*
Our light afflictions.—*2 Cor. 4 : 17.*
Comfort one another.—*1 Thess. 4 : 18.*
Treasures in heaven.—*Matt. 6 : 20.*
Shunning the cross.—*Matt. 10 : 38.*
Oil of joy for mourning.—*Isa. 61 : 3.*
Kept in perfect peace.—*Isa. 26 : 3.*
Something better than life.—*Ps. 63 : 3.*
I go: be thou strong.—*1 Kings 2 : 2.*
Wherefore didst thou doubt.—*Matt. 14 : 31.*
It is I—be not afraid.—*Matt. 14 : 27.*
With me where I am.—*John 17 : 24.*
If thou hadst been here.—*John 11 : 21.*
To number our days.—*Ps. 90 : 12.*

III

MEMORABILIA

The poor man.—*Luke 16 : 22.*

The work thou gavest me.—*John 17 : 4.*

Dorcas.—*Acts 9 : 36.*

After he had served.—*Acts 13 : 36.*

Strangers and pilgrims.—*Heb. 11 : 13.*

His works do follow him.—*Rev. 14 : 13.*

No more pain.—*Rev. 21 : 4.*

Healing leaves. The physician.—*Rev. 22 : 2.*

He walked with God.—*Gen. 5 : 24.*

Rachel's grave.—*Gen. 35 : 20.*

Bereaved of children.—*Gen. 43 : 14.*

With eye undimmed.—*Deut. 34 : 7.*

How are the mighty fallen.—*2 Sam. 1 : 27.*

A great man is fallen.—*2 Sam. 3 : 38.*

Smitten.—*2 Sam. 6 : 7.*

I shall go to him.—*2 Sam. 12 : 23.*

A good old age.—*1 Chron. 29 : 28.*

Would I had died for thee!—*2 Sam. 18 : 33.*

Buried among the kings.—*2 Chron. 24 : 16.*

Like a shock of corn.—*Job 5 : 26.*

The sea gave up her dead.—*Rev. 20 : 13.*

Consider the lilies. Girlhood.—*Luke 12 : 27.*
A king's daughter still.—*2 Kings 9 : 34.*
That mourneth for his mother.—*Ps. 35 : 14.*
A faithful nurse.—*Gen. 35 : 8.*
Old and full of days.—*Job 42 : 17.*
A friend's wonderful love.—*2 Sam. 1 : 26.*
God's servant mourned for.—*Acts 8 : 2.*
Well done faithful servant.—*Matt. 25 : 21.*
I have finished my course.—*2 Tim. 4 : 7.*
Mark the upright man.—*Ps. 37 : 37.*
Lord now lettest thy servant.—*Luke 2 : 29.*
In the time of age.—*Ps. 71 : 9, 17, 18.*
Fruit in old age.—*Ps. 92 : 14.*
The glorious crown of gray.—*Prov. 16 : 31.*
A good name.—*Prov. 22 : 1.*
Her children call her blest.—*Prov. 31 : 28.*
Now in the day of thy youth.—*Eccles. 12 : 1.*
The sword's bereavement.—*Lam. 1 : 20.*
Children shall play there.—*Zech. 8 : 5.*
Their angels behold his face.—*Matt. 18 : 10.*
Suffer little children to come.—*Mark 10 : 14.*
That loseth his life for me.—*Matt. 10 : 39.*
Sick and ye visited me.—*Matt. 25 : 36.*
Thy brother shall rise.—*John 11 : 23.*

IV

IMMORTALITY—CHRIST—HEAVEN

I go to prepare a place.—*John 14 : 3.*
Lord Jesus receive my spirit.—*Acts 7 : 59.*
Why a thing incredible.—*Acts 26 : 8.*
The gift of God is life.—*Rom. 6 : 23.*
Death by sin: life by Christ.—*Rom. 5 : 12.*
Not in this life only.—*1 Cor. 15 : 19.*
The last enemy destroyed.—*1 Cor. 15 : 26.*
The victory, through Christ.—*1 Cor. 15 : 57.*
Life and immortality.—*2 Tim. 1 : 10.*
Looking for.—*Titus 2 : 12, 13.*
They sleep in Jesus.—*1 Thess. 4 : 14.*
Delivered from fear of death.—*Heb. 2 : 15.*
The joy set before him.—*Heb. 12 : 2.*
Sons of God.—*1 John 3 : 2.*
Whose names are written.—*Rev. 21 : 27.*
My Redeemer liveth.—*Job 19 : 25.*
Shall rest in hope.—*Ps. 16 : 9.*
With thee the fountain of life.—*Ps. 36 : 4*
The righteous hath hope.—*Prov. 14 : 32.*
Fifteen added years.—*Isa. 38 : 5.*
The shadow turned back.—*Isa. 38 : 8.*

Lazarus come forth.—*John 11 : 43.*
Talitha cumi.—*Mark 5 : 41.*
I say unto thee arise.—*Luke 7 : 14.*
The way of life.—*Jer. 21 : 8.*
He is risen.—*Luke 24 : 6.*
In him was life.—*John 1 : 4.*
Everlasting life.—*John 3 : 36.*
They shall come forth.—*John 5 : 28.*
The resurrection of life.—*John 5 : 29.*
Thy brother shall rise.—*John 11 : 23.*
The resurrection and the life.—*John 11 : 25.*
Enoch walked with God.—*Gen. 5 : 24.*
The trump of God.—*1 Thess. 4 : 16.*
In my flesh shall see God.—*Job 19 : 26.*
Treasures in heaven.—*Mark 10 : 21.*
Heaven's best attraction.—*Ps. 73 : 25.*
Well with the God fearing.—*Eccles. 8 : 12.*
Shall see God.—*Matt. 5 : 8.*
I shall be satisfied.—*Ps. 17 : 15.*
Pleasures forevermore.—*Ps. 16 : 11.*
In thy presence.—*Ps. 16 : 11.*
The spreading of the wings.—*Ps. 90 : 10.*
Shining path and perfect day.—*Prov. 4 : 18.*
A better country.—*Heb. 11 : 16.*
Rest for God's people.—*Heb. 4 : 11.*
Translated.—*Heb. 11 : 5.*

I shall go to him.—*2 Sam. 12 : 23.*

For the joy set before him.—*Heb. 12 : 2.*

The inheritance is waiting.—*1 Peter 1 : 4.*

Great and precious promises.—*2 Peter 1 : 4.*

It doth not yet appear.—*1 John 3 : 2.*

Their works do follow them.—*Rev. 14 : 13.*

Rest.—*Rev. 14 : 13.*

Tears wiped away.—*Rev. 21 : 4.*

Neither any more pain.—*Rev. 21 : 4.*

They shall see his face.—*Rev. 22 : 4.*

They shall reign.—*Rev. 22 : 5.*

A right to the city.—*Rev. 22 : 14.*

Abraham's bosom.—*Luke 16 : 22.*

Many mansions.—*John 14 : 2.*

With what body?—*1 Cor. 15 : 35.*

Raised in power.—*1 Cor. 15 : 43.*

The image of the heavenly.—*1 Cor. 15 : 49.*

Forever with the Lord.—*1 Thess. 4 : 17.*

The soul's new garments.—*2 Cor. 5 : 3.*

Present with the Lord.—*2 Cor. 5 : 8.*

To die is gain.—*Phil. 1 : 21.*

Good and faithful servant.—*Matt. 25 : 21.*

THE GOLDEN HARP

OR

SONGS OF FAITH AND COMFORT

FATHER IN THY GRACIOUS KEEPING

Now the labourer's task is o'er;
  Now the battle day is past;
Now upon the farther shore
  Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

There the tears of earth are dried;
  There its hidden things are clear;
There the work of life is tried
  By a juster Judge than here.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

There the sinful souls, that turn
  To the cross their dying eyes,
All the love of Christ shall learn
  At His feet in Paradise.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

There no more the powers of hell
  Can prevail to mar their peace;
Christ the Lord shall guard them well,
  He who died for their release.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

"Earth to earth, and dust to dust;"
  Calmly now the words we say;
Left behind, we wait in trust
  For the Resurrection day.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

—JOHN ELLERTON.

THE FELLOWSHIP OF ALL THE SAINTS

For all the saints who from their labours rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest. Alleluia!

Thou wast their rock, their fortress, and their might:
Thou, Lord, their captain in the well fought fight;
Thou in the darkness drear, their light of light. Alleluia!

Oh, may Thy soldiers, faithful, true and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold. Alleluia!

Oh, blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine. Alleluia!

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong. Alleluia!

The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest. Alleluia!

But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on His way. Alleluia!

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost. Alleluia!

—WILLIAM WALSHAM HOW.

SLEEP ON BELOVED

Sleep on beloved, sleep and take thy rest,
Lay down thy head upon the Saviour's breast;
We love thee well, but Jesus loves thee best —
Good-night!

Calm is thy slumber as an infant's sleep;
But thou shalt wake no more to toil and weep;
Thine is a perfect rest, secure and deep —
Good-night!

Until the shadows from this earth are cast;
Until He gathers in His sheaves at last;
Until the twilight gloom be overpast —
Good-night!

Until the Easter glory lights the skies;
Until the dead in Jesus shall arise,
And He shall come but not in lowly guise —
Good-night!

Until made beautiful by Love Divine,
Thou, in the likeness of thy Lord shalt shine,
And He shalt bring that golden crown of thine —
Good-night!

Only "Good-night," beloved, not "farewell!"
A little while and all His saints shall dwell
In hallowed union indivisible —
Good-night!

Until we meet again before His throne,
Clothed in the spotless robe He gives His own,
Until we know even as we are known —
Good-night!

—SARAH DOUDNEY.

CHRISTUS CONSOLATOR

Beside the dead I knelt for prayer,
And felt a presence as I prayed.
Lo! it was Jesus standing there.
He smiled: "Be not afraid!"

"Lord, Thou hast conquered death we know;
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "She is not dead!"

"Asleep then, as Thyself didst say;
Yet Thou canst lift the lids that keep
Her prisoned eyes from ours away!"
He smiled: "She doth not sleep!"

"Nay then, tho' haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache!"
He smiled: "She is not gone!"

"Alas! too well we know our loss,
Nor hope again our joy to touch,
Until the stream of death we cross."
He smiled: "There is no such!"

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with Thee we trust they are."
He smiled: "And I am here!"

"Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep, nor wander far away?"
He smiled: "Abide in Me."

—ROSSITER W. RAYMOND.

By permission.

EMANCIPATION

Why be afraid of Death as though your life were breath!
Death but anoints your eyes with clay. O glad surprise!

Why should you be forlorn? Death only husks the corn.
Why should you fear to meet the thresher of the wheat?

Is sleep a thing to dread? Yet sleeping, you are dead
Till you awake and rise, here, or beyond the skies.

Why should it be a wrench to leave your wooden bench,
Why not with happy shout run home when school is out?

The dear ones left behind! O foolish one and blind.
A day—and you will meet,—a night—and you will greet!

This is the death of Death, to breathe away a breath
And know the end of strife, and taste the deathless life.

And joy without a fear, and smile without a tear,
And work, nor care, nor rest, and find the last the best.

—MALTBIE DAVENPORT BABCOCK.

From "Thoughts for Everyday Living,"
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CROSSING THE BAR

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep,
Turns again home.

Twilight and evening bell,
  And after that the dark!
And may there be no sadness of farewell,
  When I embark.
For tho' from out our bourne of time and place,
  The flood may bear me far,
I hope to see my Pilot face to face
  When I have crossed the bar.

—ALFRED TENNYSON.

THROUGH THE CURTAIN

My dearest baby, playing in the room,
Runs through a curtain—parting as she goes
And falling to again—and on tiptoes
She stands, looks back, and says, "All gone"; and night
And silence are, where there was speech and light.
And I stand waiting in the growing gloom,—
But in a moment, comes a little hand,
Puts back the curtain, and that sweetest face,
Smile-wreathed, and with a look of glad surprise
Beaming and brimming in the dear blue eyes,
Comes towards me, fast as running feet can race,
And falling in my wide arms' fast embrace,
Says, "O!" as if she thought I would not stand
And wait for her, with patience, in my place.

II

THROUGH THE VEIL

My dearest darling! Whose sweet presence made
My work time playtime, and filled earth with light;
I saw the veil lift, through which, out of sight
You passed. And as it fell, there fell the shade
Of sorrow, silence, solitude and night.
"All gone?" I know God would not let that be!

I know that only to another room
Of the dear Father's House, thy soul hath come.
I know it but an instant seems to thee,
Till through the veil, uplifted then for me,
Thy voice shall fill my ear, thy self my eyes!
Shall it then stir in thee love's sweet surprise,
To know, that since you passed, in the same place
You left me, I have waited for thy face?

—WILLIAM CROSWELL DOANE.

By permission.

RESIGNATION

There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howso'er defended,
But has one vacant chair!

* * * * * *

She is not dead,—the child of our affection,—
But gone unto that school
Where she no longer needs our poor protection,
And Christ Himself doth rule.

In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives, whom we call dead.

Day after day we think what she is doing
In those bright realms of air;
Year after year, her tender steps pursuing,
Behold her grown more fair.

* * * * *

Not as a child shall we again behold her;
For when with raptures wild
In our embraces we again enfold her,
She will not be a child;

But a fair maiden in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face.

—HENRY W. LONGFELLOW.

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WHY HE TAKES THEM

Among shepherds, it is customary, when a flock will not cross a river, to carry one of the lambs to the opposite side, when, attracted by its bleating, the mother will at once cross, followed by the whole flock.

The flock stood waiting by the rapid river,
And would not cross,
Although the shepherd kindly called them thither,
And banks of moss,
And fields of green, and verdant hills, surrounded
The further shore;
The danger all their narrow vision bounded,
Of crossing o'er.

He stretched his kindly arms, and gently called them;
They would not heed;
The deep, broad river's rapid stream appalled them,
Though pleasant mead,
And mountain fair, beyond the darkling river,
Rose to their ken,
And, in the distance, bright, unfading ever,
Were pastures green.

The shepherd took a lamb and safely bore it
Within his arms,
To where the pastures brightly gleamed before it;
And all alarms
Were hushed, the mother heard its voice of pleading,
And, crossing o'er,
The flock behind her followed in her leading,
Unto the shore.

O stricken hearts, all torn with grief and bleeding,
A Saviour's voice
Ye would not hear, nor follow in His leading,
Of your own choice!
And so, He takes your lambs unto His keeping,
That eyes, all dim
And dark with sorrow's clouds, and sad with weeping,
May look to Him,
And see, beyond the darkly rolling river,
Those gone before,
And, to the fields with verdure green forever,
Cross safely o'er.

—*The London Christian.*

FROM THE OTHER SIDE OF THE GATES OF PEARL

"Oh, what do you think the angels say?"
Said the children up in Heaven,
"There's a dear little girl coming home to-day—
She's almost ready to fly away
From the earth we used to live in.
Let's go and open the Gates of Pearl;
Open them wide for this dear little girl,"
Said the children up in Heaven.

"God wanted her here where His little ones meet,"
Said the children up in Heaven.
"She shall play with us in the Golden Street!
She had grown too fair, she had grown too sweet
For the earth we used to live in.
She needed the sunshine this dear little girl,
That gilds this side of the Gates of Pearl,—"
Said the children up in Heaven.

"So the King called down from the angel's dome,"
Said the children up in Heaven.
"'My little darling arise and come
To the place prepared in thy Father's home,
The Home that My children live in.'
Let's go and watch at the Gates of Pearl
Ready to welcome that dear little girl,"
Said the children up in Heaven.

"Far down on the earth do you hear them weep?"
Said the children up in Heaven.
"For the dear little girl has gone to sleep.
The shadows fall, and the night clouds weep
O'er the earth we used to live in.
But we'll go and open the Gates of Pearl;
Oh, why do they weep for their dear little girl?"
Said the children up in Heaven.

"Fly with her quickly, oh, angels dear,"
Said the children up in Heaven.
"See, she's coming—look there, look there,
At the jasper light in her sunny hair—
Where the veiling clouds are riven.
Oh, hush—hush—hush, the swift wings furl,
For the King Himself, at the Gates of Pearl
Is taking her hand—dear tired, little girl!
And leading her into Heaven."

—ANON.

SAFELY GATHERED IN

Safely, safely gathered in,
Far from sorrow, far from sin,
No more childish griefs or fears,
No more sadness, no more tears;
For the life so young and fair
Now hath passed from earthly care;
God Himself the soul will keep,
Giving His beloved sleep.

Safely, safely gathered in,
Far from sorrow, far from sin,
Passed beyond all grief and pain,
Death for thee is truest gain;
For our loss we may not weep,
Nor our loved ones long to keep
From the home of rest and peace,
Where all sin and sorrow cease.

Safely, safely gathered in,
Far from sorrow, far from sin;
God has saved from weary strife,
In its dawn, this fresh young life;
Now it waits for us above,
Resting in the Saviour's love;
Jesus, grant that we may meet
There, adoring, at Thy feet.

—MRS. DOBREE.

LAURELS AND IMMORTELLES

He has solved the wonderful problem,
The deepest, the strangest, the last,
And into the school of the angels,
With the answer forever has passed.

How strange that in spite of our questions,
  He maketh no answer nor tells
Why so soon were honouring laurels
  Displaced by God's own Immortelles.

How strange he should sleep so profoundly,
  So young, so unworn by the strife;
While beside him, full of life's nectar,
  Untouched, stands the goblet of life.

It is idle to talk of the future,
  And the "might have been," 'mid our tears;
God knew all about it, yet took him
  Away from the oncoming years.

God knew all about it—how noble,
  How gentle he was and how brave,
How brilliant his possible future—
  Yet laid him at rest in the grave.

God knew all about those who loved him,
  How bitter the trial must be;
And right through it all, God is loving,
  And knew so much better than we.

So in the darkness be trustful,
  One day you shall say, "It is well,"
God took from his young brow earth's laurels,
  And crowned him with Life's Immortelles.

—ANON.

"*UNTIL THE DAY BREAK*"

A human soul went forth into the night
  Shutting behind it death's mysterious door,
And shaking off with strange resistless might,
  The dust that once it wore.

It broke from sickness, that with iron bands,
  Had bound it fast for many a grievous day;
And Love itself with its restraining hands
  Might not its course delay.

Space could not hold it back with fettering bars,
  Time lost its power and ceased at last to be;
It swept beyond the boundary of the stars,
  And touched eternity.

Through the clear silence of the moonless dark,
  Leaving no footprint of the road it trod,
Straight as an arrow cleaving to its mark
  The soul went home to God.

"Alas!" they cried, "she never saw the morn,
  But fell asleep outwearied with the strife;"
Nay, rather she arose and met the Dawn
  Of everlasting Life.

—ANON.

THERE IS NO DEATH

There is no death! the stars go down
  To rise upon some other shore,
And bright in heaven's jewelled crown
  They shine forevermore.

There is no death! the forest leaves
  Convert to life the viewless air;
The rocks disorganize to feed
  The hungry moss they bear.

There is no death! the dust we tread
  Shall change, beneath the summer showers,
To golden grain, or mellow fruit,
  Or rainbow-tinted flowers.

There is no death! the leaves may fall,
  The flowers may fade and pass away —
They only wait, through wintry hours,
  The warm, sweet breath of May.

There is no death! the choicest gifts
  That heaven hath kindly lent to earth
Are ever first to seek again
  The country of their birth:

And all things that for growth or joy
  Are worthy of our love or care,
Whose loss has left us desolate,
  Are safely garnered there.

The voice of birdlike melody
  That we have missed and mourned so long
Now mingles with the angel choir
  In everlasting song.

There is no death! although we grieve
  When beautiful, familiar forms
That we have learned to love are torn
  From our embracing arms,—

They are not dead! they have but passed
  Beyond the mists that blind us here,
Into the new and larger life
  Of that serener sphere.

They have but dropped their robe of clay
  To put their shining raiment on;
They have not wandered far away,—
  They are not "lost," nor "gone."

Though disenthralled and glorified,
  They still are here and love us yet
The dear ones they have left behind
  They never can forget.

And ever near us, though unseen,
The dear, immortal spirits tread —
For all the boundless universe,
Is life :—there are no dead!

—J. L. McCreery.

AWAY

I cannot say, and I will not say
That he is dead.—He is just away!

With a cheery smile, and a wave of the hand,
He has wandered into an unknown land,

And left us dreaming how very fair
It needs must be, since he lingers there.

And you—O you, who the wildest yearn
For the old-time step and the glad return,—

Think of him faring on, as dear
In the love of There as the love of Here;

* * * * * *

Think of him as the same, I say:
He is not dead—he is just away!

—James Whitcomb Riley.

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SERVANT OF GOD, WELL DONE

Servant of God, well done!
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy!

The voice at midnight came;
  He started up to hear;
A mortal arrow pierced his frame;
  He fell, but felt no fear.

His spirit with a bound
  Left its encumbering clay:
His tent, at sunrise, on the ground
  A darkened ruin lay.

The pains of death are past,
  Labour and sorrow cease,
And life's long warfare closed at last,
  His soul is found in peace.

—JAMES MONTGOMERY.

LINES WRITTEN BEFORE HIS EXECUTION

Even such is time, that takes in trust
Our youth, our joys, our all we have,
And pays us but with age and dust;
Who in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days.
But from this earth, this grave, this dust,
My God shall raise me up, I trust!

—SIR WALTER RALEIGH.

(Written the night before his death. Found in his Bible in the Gate House at Westminster.)

WEEP NOT FOR DEATH

Weep not for death!
'Tis but a fever stilled,
A pain suppressed—a fear at rest,
A solemn hope fulfilled.
The moonshine on the slumbering deep
Is scarcely calmer. Wherefore weep!

Weep not for death!
The fount of tears is stilled.
Who knows how bright the inward light
To those closed eyes revealed?
Who knows what holy love may fill
The heart that seems so cold and still?

—ANON.

THE SILENT SENTRY

There is a land immortal,
The beautiful of lands;
Beside its ancient portal
A silent sentry stands.
He only can undo it
And open wide the door,
And mortals who pass through it,
Are mortal never more.

Though dark and drear the passage
That leadeth to the gate,
Yet grace comes with the message,
To souls that watch and wait;
And at the time appointed
A messenger comes down,
And leads the Lord's anointed
From cross to glory's crown.

Their sighs are lost in singing,
They're blessed in their tears
Their journey heavenward winging
They leave on earth their fears;
Death like an angel seemeth;
"We welcome thee," they cry;
Their face with glory beameth—
'Tis life for them to die!

—THOMAS MACKELLAR.

GOD'S-ACRE

I like that ancient Saxon phrase which calls
The burial-ground God's-Acre! It is just;
It consecrates each grave within its walls,
And breathes a benison o'er the sleeping dust.

God's-Acre! Yes, that blessed name imparts
Comfort to those who in the grave have sown
The seed that they have garnered in their hearts,
Their bread of life, alas! no more their own.

Into its furrows shall we all be cast,
In the sure faith that we shall rise again
At the great harvest, when the archangel's blast
Shall winnow, like a fan, the chaff and grain.

Then shall the good stand in immortal bloom,
In the fair gardens of that second birth;
And each bright blossom mingle its perfume
With that of flowers which never bloomed on earth.

With thy rude ploughshare, Death, turn up the sod,
And spread the furrow for the seed we sow;
This is the field and Acre of our God,
This is the place where human harvests grow!

—HENRY W. LONGFELLOW.

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TRIUMPH

It is not death to die —
To leave this weary road,
And 'mid the brotherhood on high,
To be at home with God.

It is not death to close
The eye long dimmed by tears,
And wake, in glorious repose
To spend eternal years.

It is not death to bear
The wrench that sets us free
From dungeon chain,—to breathe the air
Of boundless liberty.

It is not death to fling
Aside this sinful dust,
And rise, on strong exulting wing,
To live among the just.

Jesus, Thou Prince of life!
Thy chosen cannot die;
Like Thee, they conquer in the strife,
To reign with Thee on high.

—Geo. W. Bethune.

THE LAST HOUR

If I were told that I must die to-morrow,
That the next sun
Which sinks, should bear me past all fear and sorrow,

* * * * * *

I do not think that I should shrink or falter,
But just go on
Doing my work, nor change nor seek to alter
Aught that is gone,
But rise, and move, and love, and smile and pray,
For one more day.

And lying down at night for a last sleeping,
Say in that ear
Which hearkens ever: "Lord within Thy keeping
How should I fear?
And when to-morrow brings Thee nearer still,
Do Thou Thy will."

I might not sleep for awe, but peaceful, tender,
My soul would lie
All the night long, and when the morning splendour
Flushed o'er the sky,
I think that I could smile,—and calmly say,
"It is His day."

—"SUSAN COOLIDGE."

From "When," by permission of Little, Brown & Company.

THAT OTHER LAND

It must be very near, that other land,
Upon whose very edge we stand,
And they pass in, at some command
We hear not, but their quick ears understand.

It must be very fair, that other shore,
To win, from what they held so dear,
From us, who fain would hold them here,
Our best; to leave us and come back no more.

It must be very full, that other world,
Into whose calm and sheltered ports,
Ships, rich with freight of various sorts
Sail in, from stormy seas, with sails all furled.

Ye make it nearer, O beloved friends,
Whose very dearness draws our hearts
To build across the gulf that parts,
Some bridge, to pass to where the parting ends.

Ye make it fairer, as your presence here,
Made the world fair; so Paradise
Gains added beauty to our eyes,
That strain to see you, blind with many a tear.

Ye make it fuller, God has willed it so.
Ye are our treasures stored there;
And,—He Himself hath said it—"Where
The treasure is, the heart" will surely go.

Nearer, and fuller, and more fair to me,
Dear land, calm shore, fair world thou art,
Let thy sweet charm draw us apart,
From earth and time and sin, to dwell in thee.

And he, my friend, the last to enter in,
With whom I took sweet counsel here,
Tender and true, without a peer,
Wise, fearless, faithful, gone his crown to win.

Grant him, dear Lord, this added sense of peace,
That life's long loneliness finds rest,
In thought of him among the blest,
And hope of meeting him, where sorrows cease.

—ANON.

EVENTIDE

Abide with me: fast falls the eventide;
The darkness deepens; Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me!

I need Thy presence every passing hour,
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Thro' cloud and sunshine, oh, abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away:
Change and decay in all around I see;
O Thou, who changest not, abide with me!

Come not in terrors, as the King of kings;
But kind and good, with healing in Thy wings,
Tears for all woes, a heart for every plea;
Come, Friend of sinners, and abide with me.

I fear no foe, with Thee at hand to bless,
Ills have no weight, and tears no bitterness:
Where is Death's sting? where, Grave, thy victory?
I triumph still, if Thou abide with me.

Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee
In life, in death, O Lord, abide with me!

—Henry F. Lyte.

THE ETERNAL GOODNESS

I dimly guess from blessings known
Of greater out of sight,
And with the chastened Psalmist, own
His judgments too are right.

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And He can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts He gave,
And plead His love for love.

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

O brothers! if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The sure and safer way.

And Thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee!

—JOHN GREENLEAF WHITTIER.

From "The Eternal Goodness," by permission Houghton, Mifflin & Co.

STILL WITH THEE

Still, still with Thee, when purple morning breaketh,
  When the bird waketh and the shadows flee;
Fairer than morning, lovelier than the daylight,
  Dawns the sweet consciousness, I am with Thee!

Alone with Thee, amid the mystic shadows,
  The solemn hush of nature newly born;
Alone with Thee, in breathless adoration,
  In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
  Its closing eye looks up to Thee in prayer;
Sweet the repose beneath Thy wings o'ershading,
  But sweeter still, to wake and find Thee there.

So shall it be at last, in that bright morning,
  When the soul waketh and life's shadows flee;
Oh, in that hour, fairer than daylight dawning,
  Shall rise the glorious thought, I am with Thee!

—HARRIET BEECHER STOWE.

AT LAST

When, on my day of life, the night is falling,
  And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
  My feet to paths unknown.

Thou who hast made my home of life so pleasant,
  Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
  Be Thou my strength and stay!

Be near me when all else is from me drifting:
  Earth, sky, home's picture, days of shade and shine,
And kindly faces to my own uplifting
  The love which answers mine.

I have but Thee, my Father! Let Thy Spirit
Be with me, then to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place,

Some humble door, among Thy many mansions,
Some sheltering shade, where sin and striving cease,
And flows forever through heaven's green expansions,
The river of Thy peace.

There, from the music, round about me stealing,
I fain would learn the new and holy song,
And find, at last, beneath Thy trees of healing,
The life for which I long.

—JOHN G. WHITTIER.

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NEARER HOME

One sweetly solemn thought
Comes to me o'er and o'er,—
Nearer my home, to-day, am I
Than e'er I've been before.

Nearer my Father's house,
Where many mansions be;
Nearer to-day the great white throne;
Nearer the crystal sea.

Nearer the bound of life,
Where burdens are laid down;
Nearer to leave the heavy cross;
Nearer to gain the crown.

But, lying dark between,
  Winding down through the night,
There rolls the deep and unknown stream
  That leads at last to light.

Ev'n now, perchance, my feet
  Are slipping on the brink,
And I, to-day, am nearer home,—
  Nearer than now I think.

Father, perfect my trust!
  Strengthen my power of faith!
Nor let me stand, at last, alone
  Upon the shore of death.

—PHŒBE CARY.

IMMANUEL'S LAND

The sands of time are sinking;
  The dawn of heaven breaks;
The summer morn I've sighed for,
  The fair, sweet morn, awakes.
Dark, dark hath been the midnight;
  But dayspring is at hand,
And glory—glory dwelleth,
    In Immanuel's land.

Oh, Christ! He is the fountain,
  The deep, sweet well of love;
The streams on earth I've tasted,
  More deep I'll drink above;
There to an ocean fullness
  His mercy doth expand,
And glory—glory dwelleth
    In Immanuel's land.

With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lustred by His love;
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth,
In Immanuel's land.

—MRS. ANNE R. COUSIN.

FOR EYES THAT WEEP

Oh, deem not they are blest alone,
Whose lives a peaceful tenor keep;
For God, who pities man hath shown
A blessing for the eyes that weep.

The light of smiles shall fill again
The lids that overflow with tears
And weary hours of woe and pain
Are promises of happy years.

There is a day of sunny rest
For every dark and troubled night;
And grief may bide an evening guest,
But joy shall come with early light.

Nor let the good man's trust depart,
Though life its common gifts deny;
Though with a pierced and broken heart,
And spurned of men, he goes to die.

For God has marked each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all His children suffer here.

—WILLIAM CULLEN BRYANT.

THOU WILT KEEP HIM IN PERFECT PEACE

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus,—this is rest.

Peace, perfect peace, with sorrows surging round?
On Jesus' bosom naught but calm is found.

Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.

It is enough; earth's struggles soon shall cease,
And Jesus call us to heaven's perfect peace.

—EDWARD HENRY BICKERSTETH.

SOMETIME WE'LL UNDERSTAND

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.

We'll catch the broken threads again,
And finish what we here began;
Heav'n will the mysteries explain,
And then, ah then, we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan;
Why song has ceased, when scarce begun;
'Tis there, sometime, we'll understand.

Why what we long for most of all,
  Eludes so oft our eager hand,
Why hopes are crush'd and castles fall,
  Up there, sometime, we'll understand.

God knows the way, He holds the key,
  He guides us with unerring hand;
Sometime with tearless eyes we'll see;
  Yes, there, up there, we'll understand.

Then trust in God thro' all thy days;
  Fear not for He doth hold thy hand;
Tho' dark thy way, still sing and praise;
  Sometime, sometime, we'll understand.

—"EL NATHAN."

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GETHSEMANE

In golden youth, when seems the earth
A Summer land of singing mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled under evening skies
A garden which we all must see—
The garden of Gethsemane.

With joyous steps we go our ways;
Love lends a hallow to our days;
Light sorrows sail like clouds afar;
We laugh and say how strong we are.
We hurry on; and, hurrying, go
Close to the border land of woe
That waits for you and waits for me—
Forever waits Gethsemane.

Down shadowy lanes, across strange streams,
Bridged over by our broken dreams;
Behind the misty caps of years,
Beyond the great salt fount of tears
The garden lies. Strive as you may,
You cannot miss it in your way.
All paths that have been or shall be
Pass somewhere through Gethsemane.

All those who journey soon or late
Must pass within the garden's gate;
Must kneel alone in darkness there
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine"; who only pray
"Let this cup pass," and cannot see
The purpose in Gethsemane.

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HE CARETH

What can it mean? Is it aught to Him,
That the nights are long and the days are dim?
Can He be touched by the grief I bear,
Which saddens the heart and whitens the hair?
About His throne are eternal calms
And strong glad music of happy psalms,
And bliss unruffled by any strife —
How can He care for my little life?

And yet, I want Him to care for me,
While I live in this world where sorrows be!
When the lights die down from the path I take,
When strength is feeble and friends forsake,
When love, and music that once did bless,
Have left me in silence and loneliness,
And my life song changes to sobbing prayers,
Then my heart cries out for a God who cares.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong,
When I am not good, and the deeper shade
Of conscious sin makes me afraid,
And this busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me

O wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for He is strong;
He stills the sigh and awakes the song;
The sorrow that bears me down, He bears,
And loves and pardons, because He cares.

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from His throne above
To soothe and quiet us with His love;
He leaves us not when the storm is high;
And we have safety, for He is nigh;
Can there be trouble, which He doth not share?
Oh, rest in peace, for the Lord will care!

—MARIANNE FARNINGHAM.

THE PILLAR OF THE CLOUD

Lead, kindly Light, amid th' encircling gloom,
Lead thou me on;
The night is dark, and I am far from home,
Lead thou me on;
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead thou me on;
I loved the garish day; and, spite of fears,
Pride ruled my will; remember not past years.

So long thy pow'r hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile.

—JOHN HENRY NEWMAN.

OUR PILOT

Jesus, Saviour, pilot me,
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass came from Thee:
Jesus, Saviour, pilot me.

As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous waves obey Thy will
When Thou say'st to them "Be still!"
Wondrous Sovereign of the sea,
Jesus, Saviour, pilot me.

When at last I near the shore,
And the fearful breakers roar
'Twixt me and the peaceful rest,
Then, while leaning on Thy breast,
May I hear Thee say to me,
"Fear not, I will pilot thee!"

—EDWARD HOPPER.

THOU HIDDEN LOVE OF GOD

Thou hidden Love of God, whose height,
  Whose depth unfathomed, no man knows,
I see from far Thy beauteous light,
  Truly I sigh for Thy repose;
My heart is pained, nor can it be
At rest till it finds rest in Thee.

'Tis mercy all, that Thou hast brought
  My mind to seek her peace in Thee;
Yet while I seek, but find Thee not,
  No peace my wandering soul shall see;
O when shall all my wanderings end,
And all my steps to Thee-ward tend!

Is there a thing beneath the sun
  That strives with Thee my heart to share?
Ah! tear it thence, and reign alone,
  The Lord of every motion there;
Then shall my heart from earth be free,
When it has found repose in Thee.

Each moment draw from earth away
  My heart, that lowly waits Thy call;
Speak to my inmost soul, and say,
  "I am thy Love, thy God, thy All."
To feel Thy power, to hear Thy voice,
To taste Thy love, be all my choice.

—JOHN WESLEY, TR. FROM TERSTEGEN.

PRAYER TO THE SAVIOUR

O holy Saviour! Friend unseen,
Since on Thine arm Thou bid'st me lean,
Help me throughout life's changing scene
  By faith to cling to Thee!

What though the world deceitful prove,
And earthly friends and hopes remove:
With patient uncomplaining love
Still would I cling to Thee.

Though oft I seem to tread alone
Life's dreary waste, with thorns o'ergrown
Thy voice of love, in gentlest tone,
Still whispers, "cling to Me!"

Though faith and hope are often tried,
I ask not, need naught, aught beside;
So safe, so calm, so satisfied,
The soul that clings to Thee!

—CHARLOTTE ELLIOTT.

THE WILL OF GOD

I worship Thee sweet Will of God!
And all Thy ways adore,
And every day I live I seem
To love Thee more and more.

Thou wert the end, the blessed rule
Of our Saviour's toils and tears.
Thou wert the passion of His heart
Those three and thirty years.

And He hath breathed into my soul
A special love of Thee,
A love to lose my will in His,
And by that loss be free.

I love to kiss each print where Thou
Hast set Thine unseen feet;
And cannot fear Thee, blessed Will!
Thine empire is so sweet.

When obstacles and trials seem
  Like prison walls to be,
I do the little I can do,
  And leave the rest to Thee.

I have no cares, O blessed Will!
  For all my cares are Thine;
I live in triumph, Lord! for Thou
  Hast made Thy triumphs mine.

Ride on, ride on triumphantly;
  Thou glorious Will! ride on.
Faith's pilgrim sons behind Thee take
  The road that Thou hast gone.

Ill that He blesses is our good,
  And unblessed good is ill;
And all is right that seems most wrong
  If it be His sweet will.

—FREDERICK WILLIAM FABER.

WHO FOLLOWS IN HIS TRAIN

The Son of God goes forth to war,
  A kingly crown to gain;
His blood-red banner streams afar,
  Who follows in His train?

Who best can drink his cup of woe,
  Triumphant over pain;
Who patient bears his cross below,
  He follows in His train.

The martyr first, whose eagle eye
  Could pierce beyond the grave,
Who saw his Master in the sky,
  And called on Him to save:

Like Him, with pardon on His tongue,
  In midst of mortal pain,
He prayed for them that did the wrong;
  Who follows in His train?

A noble army, men and boys,
  The matron and the maid,
Around the Saviour's throne rejoice,
  In robes of light arrayed:

They climbed the steep ascent of heaven
  Through peril, toil and pain;
O God, to us may grace be given
  To follow in their train.

—REGINALD HEBER.

THE VOICE FROM GALILEE

I heard the voice of Jesus say,
  "Come unto Me and rest;
Lay down, thou weary one, lay down
  Thy head upon My breast."

I came to Jesus as I was,
  Weary, and worn, and sad;
I found in Him a resting place,
  And He has made me glad.

I heard the voice of Jesus say,
  "Behold, I freely give
The living water: thirsty one,
  Stoop down, and drink, and live."

I came to Jesus, and I drank
  Of that life-giving stream;
My thirst was quenched, my soul revived,
  And now I live in Him.

I heard the voice of Jesus say,
  "I am this dark world's light;
Look unto Me, thy morn shall rise
  And all thy day be bright."

I looked to Jesus, and I found
  In Him my Star, my Sun;
And in that light of life I'll walk
  Till all my journey's done.

—HORATIUS BONAR.

IN TEMPTATION

Jesus, lover of my soul,
  Let me to Thy bosom fly,
While the nearer waters roll,
  While the tempest still is high;
Hide me, O my Saviour, hide,
  Till the storm of life is past;
Safe into the haven guide,
  Oh, receive my soul at last.

Other refuge have I none,
  Hangs my helpless soul on Thee;
Leave, oh, leave me not alone,
  Still support and comfort me.
All my trust on Thee is stayed,
  All my help from Thee I bring;
Cover my defenseless head
  With the shadow of Thy wing.

Thou, O Christ, art all I want;
  More than all in Thee I find:
Raise the fallen, cheer the faint,
  Heal the sick, and lead the blind.

Just and holy is Thy name,
  I am all unrighteousness;
Vile, and full of sin I am,
  Thou art full of truth and grace.

Plenteous grace with Thee is found—
  Grace to cover all my sin;
Let the healing streams abound;
  Make me, keep me, pure within.
Thou of life the fountain art,
  Freely let me take of Thee;
Spring Thou up within my heart,
  Rise to all eternity.

—CHARLES WESLEY.

A LIVING AND DYING PRAYER FOR THE HOLIEST BELIEVER IN THE WORLD

Rock of Ages, cleft for me,
Let me hide myself in Thee:
Let the water and the blood,
From Thy wounded side which flow'd,
Be of sin the double cure,
Cleanse me from its guilt and power.

Not the labour of my hands
Can fulfill Thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone.

Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace;
Foul, I to the fountain fly,
Wash me, Saviour, or I die.

While I draw this fleeting breath,
When mine eyes shall close in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne,—
Rock of Ages, cleft for me,
Let me hide myself in Thee.

—AUGUSTUS M. TOPLADY.

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